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I am aware that all these passages have been subjected by some to a torturing process, but unless taken in a non-natural sense they are a complete reply to Mr. Ingersoll.

T. G. DASHIELL.

IX.

START INCUBATORS EARLY.

AN "esteemed contemporary"—devoting its columns to the discussion of religious questions and topics of interest to agriculturists and country people generally—advises its readers to "start incubators early." The many persons who have experimented with those wonderful machines, which (according to circulars and advertisements) supplement the maternal instincts of the female of "Plato's man," will at once admit that one cannot learn the methods of operating incubators any too soon. As the paper from which I have quoted suggests, "Nothing but experience can teach one how to run them successfully."

Now, I would respectfully but firmly offer the same advice to the politician, "Start your incubators early."

The politician must (like the agriculturalist who goes into the chicken business) first catch his egg. This, in political matters, will be a young man with a shell of ambition and a purse well filled with white silver and yellow gold—and now is the time to look up such specimens. A little later the time will come when he will have to be put into the political incubator, the nominating convention. During this latter period he will have to be looked after, every now and then, and perhaps held up to scrutiny as the embryo chick in the hen's egg is; but if he is not "sterile"—that is, if he has the germs of feathers worth plucking—he will be pretty sure to develop into a fowl that can at least be sold (out).

I am not a betting man, but if I were, I should bet that my advice was worth following. It was suggested by a religious newspaper; and an ecclesiastical wire-puller can, I think, give odds to any politician who ever manipulated the strings of our marionettes in public life.

It may be objected that nominating conventions will not be held for some months yet; but the wise farmer never puts the first egg that his hens lay into his incubator immediately it is laid. No, he collects the eggs one after another as they are found and keeps them in saw-dust or salt or some preservative mixture until all the places in his incubator can be filled. The experienced politician will have no trouble in keeping his embryo candidates fresh. A continually favorable mention in the newspapers is warranted to preserve the freshness of every embryo candidate.

I am sure that if politicians will only ponder over this advice they will perceive how wise it is, and will speedily proceed to "start incubators early."

OLNEY SEARLES.

X.

GEORGEISM MAKING THE RICH RICHER.

I SHOULD like to ask Mr. Henry George this question: Suppose his theories should be embodied in the laws, would not then the wealthy real-estate holders of our great cities have advantages over their poorer fellow citizens far greater than they possess now? Would not the real estate Croesus of the metropolis then pay a much smaller proportion of the taxes than he does to-day? A lot of ground, value say \$10,000, on which he builds a house costing say \$30,000, would be taxed

on a valuation of \$10,000 in place of \$40,000, for Mr. George would let all the taxes fall on the land only. Their residences, the tenements they build, their factories, etc., would go free. Would not thus the rich grow richer?

BARCLAY ADAMS.

XI.

COMMUNISM AND PROTECTION.

It is a historical fact that Communistic theories of robbery had but little foothold in this country prior to the inauguration of the present protective tariff policy. Is their prevalence now a coincidence merely? Or is there any necessary relation between Communism and tariffs for protection?

Communism, Socialism, Henry Georgeism, and all that family of dogmas, have, among their adherents, one common essential principle—that it is the right and the duty of Government to seize, by law, the fruits of the labor of one man and divide them with others.

Tariffs for protection have for their essential and fundamental principle the right and the duty of Government to seize, by law, the earnings of one man and give them over to another.

The advocates of Protection and the Socialists both not only claim this common fundamental right, but both base their claim upon a patriotic regard for the general welfare, the difference being mainly in the character and influence of the men who advocate the one or the other.

In a speech delivered by Mr. Blaine in August, 1886, at Lake Sebago, he boasted of the enormous growth in wealth of those States which had availed themselves to the greatest extent of the Protective Tariff within the past twenty-five years. And he sustained his boast with an array of figures that were startling.

It is to be regretted that this distinguished gentleman did not dwell with equal emphasis upon the want of even normal growth in what I may be permitted to distinguish as the consuming States, at whose expense this abnormal growth had been effected. As Mr. Blaine is not ignorant of the economic fact that not the increase so much as the distribution of the wealth of a nation is the true measure of its prosperity, his boastful spirit might have been somewhat dampened if he had sought far enough to find that while there had been a congestion of wealth in the manufacturing States, there had been a corresponding depletion in the consuming States. The earnings of the latter had been seized, by law, and handed over to the former.

One of the pyramids of Egypt, a useless tomb of a despotic monarch, cost the labor of 360,000 men for twenty years. At the same rate of wages that an American laborer receives, this would have cost about three thousand millions of dollars, or about twenty times as much as the assessed valuation of the whole State of Arkansas. The royal residence of Peru cost the labor of 20,000 men for fifty years, while that of Mexico cost the labor of 200,000 men.

It was once the wont to point to these immense expenditures as evidence of the great wealth of these nations. Yet it may well be doubted whether any one of them, in its palmiest days, was equal in wealth to the single State of New York. But the enormous wealth of the king and nobility was at the expense of all the rest of the community. The laborers who built the pyramid received as their share of their own earnings, we are told, less than two cents per day.

In the one case the Government seized, by law, the just earnings of the